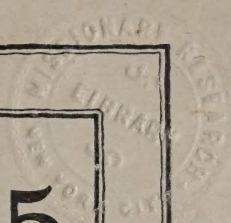


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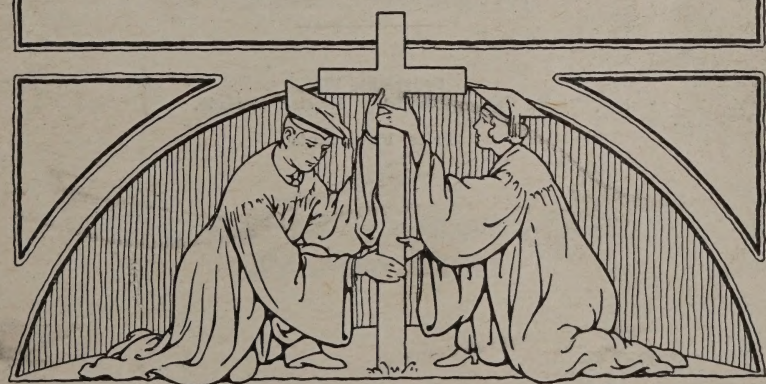
AFRICA-1925

A MISSION INVESTIGATION




ONE OF THE
PALADIN SERIES

Published by the
Catholic Students' Mission Crusade



"That America may know and serve the Missions"



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The Catholic Students' Mission Crusade is a federation of American Catholic students' societies for the promotion of mission knowledge. The Crusade was organized in the year 1918.

The national headquarters are established at the Crusade Castle, Shattuc Avenue, Cincinnati, Ohio.

The governing body in the Crusade is the Executive Board, the members of which are elected in the general conventions of the Crusade.

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AFRICA - 1925



A MISSION INVESTIGATION

BY

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CORNWELLS HEIGHTS, PA.

CATHOLIC STUDENTS' MISSION CRUSADE
PALADIN SERIES

CRUSADE ROUND TABLES

A Crusade Study Circle is called a "Round Table." It should have at least six members, but must not have more than twelve. When more than twelve Crusaders engage in a special investigation of the missions, a new Round Table must be established.

The purpose of a Round Table is discussion of some mission problem or mission field with a view to using the information acquired in the discussion to the immediate advantage of Catholic missions and the Crusade. Membership in any Round Table is purely a matter of choice. One can be a Crusader without being a Round Tabler.

A Round Table is organized by a group of Crusaders electing a "Chief," who will lead the "investigations," and a "Scribe," who will act as secretary. The Tablers then select a booklet from the Paladin Series and provide themselves with individual copies. The Chief appoints a Leader for the first meeting and assigns the topics of "Special Investigation" to each of six Tablers, as explained in one of the following paragraphs. A new Leader is appointed for each meeting and the Special Investigation topics are assigned so that every Tabler has a turn at least at alternate meetings. The name of the Leader and the topics for Special Investigation are designated by the Chief at the close of each meeting for the meeting next to follow. Each booklet is designed to afford matter for ten meetings, which are to be held not oftener than once a week.

Meetings of the Round Table

One chapter of the booklet chosen by the Tablers is made the subject of each meeting. A thesis or proposition is established in each chapter, which has been printed at the end of the chapter whenever feasible. Several references are added, under the heading of "General Investigation," to enable the Tablers to prove the thesis more definitely than the limited treatment in the chapter would permit.

The reading of this thesis by the Leader opens the meeting. The Leader then proceeds to discuss the chapter, proving the thesis by recounting at least half a dozen facts which he has obtained from the booklet itself or from the side reading indicated under the heading of "General Investigation" at the end of the respective chapter.

Not only the Leader, but all the members of the Round Table as well, should carefully prepare the chapter for each meeting and should have noted in a private copybook at least half a dozen facts which seem the strongest proofs of the thesis in question. After the introductory talk by the Leader, a general discussion will follow, in which each member will determine the value of the facts he has chosen to prove the thesis. Members of the Round Table should preserve the notes which they have written in preparing for the discussion.

Immediately after this general discussion, the "Special Investigation" is led by six Tablers appointed previously by the Chief. Each of these Special Investigators has been assigned one of the questions listed under the heading, "Special Investigation." These questions and the references added to each chapter are intended to lead the Tablers to a fuller knowledge of the matter under consideration, which can only be treated briefly in the chapter itself.

The suggestions for "Achievement Discussion" at the end of each chapter are especially for the guidance of Round Tablers who wish to win membership in the Order of Round Table Paladins.

The Order of Round Table Paladins

Membership in the Order of Round Table Paladins is conferred upon any Crusader who has attended Ten Round Table meetings and accomplished some public achievement, with the Crusade or the missions as its object, as a result of the attendance at the meetings.

The achievement entitling to membership in the Order may be any of the following works: the giving of a lecture on the Crusade or the missions; the writing of an essay on these subjects which has been put into print; the composition of a mission hymn which has been used publicly; the execution of a work of art with the missions or the Crusade as its theme.

Whenever the nature of the activity permits, copies of the achievement must be filed with the Crusade when the application is made for membership in the Order of Paladins.

The Order of Paladins has a distinct emblem and members are given special certificates of enrollment. Blanks for application for membership are supplied to Round Tables by the national Crusade headquarters, Cincinnati, Ohio. All applications will be passed upon by the National Executive Board of the Crusade. Simple enrollment in the Order may be had without the payment of a fee. Applicants who qualify and wish to have the special emblem and certificate are required to send a registration fee of one dollar with their application blanks.

CHAPTER ONE

DISCOVERY AND REDISCOVERY

It is a strange thing that Africa, just around the corner, as it were, from the birthplace of the human race, is the continent about which we know least. Perhaps this is due to the uninviting aspect which it has always presented to the eyes of the world. The inhabitants of the countries bordering on the Mediterranean knew it only as a land of desert waste and burning sun—a country which offered no incentive to exploration.

It was the desire to discover new routes to the Indies with their fabled wealth which caused the opening up of the African as well as the American continents to the knowledge of the world. The Spanish expeditions took a westerly course and discovered America. The Portuguese went south and east and rediscovered Africa. It was chiefly the many expeditions promoted by King Henry of Portugal, surnamed the Navigator, that led to the gradual exploration of the African coast.

Gold was admittedly the object of the quest of these people, but other things were not forgotten, and while they sought the extension of their own kingdoms, they likewise had at heart the extension of the Kingdom of Christ. Among the soldiers of the king of Portugal were those who prided themselves on being also soldiers in the army of Christ, members of the famous military orders, and in particular of the Knights of St. Benedict of Aviz. These soldiers had traditions behind them, they still had memories of the days when they drove the Saracen from their own fair land, and they eagerly grasped this opportunity to carry the war into the enemies' country and to replace the banner of the Crescent with that of the Cross.

This African Crusade, as it came to be called, sanctioned by papal authority as were the earlier ones, witnessed many glorious feats of arms in the north, and saw the establishment of many flourishing Christian communities on the west coast, before enthusiasm again melted away and left Africa to become once more a land of the unknown.

Not until the nineteenth century did European lust for riches again turn the steps of its explorers to the shores of the Dark Continent, but this time their efforts were to be more successful for, of all Africa, Abyssinia alone has been able successfully to resist their encroachments. Railroads now span the country, tapping its immense resources of gold, rubber and ivory. The native is learning the ways

of the white man, and fast on the heels of this knowledge comes an awakening sense of his own separate individuality. This condition is just beginning to appear, but it bodes trouble for the future if, in the process of civilization, the negro merely changes one brand of paganism for another.

Fortunately, Christ also has had those who were willing to leave home and country in order to help extend His Kingdom. Since the days of the Portuguese expeditions, however, Church and State have parted company, and so, while Europe took up the work of African exploration, it was America that espoused the cause of Christ. Modern missions in Africa owe their beginnings to the American Church, and as this is the only mission field in the entire world that owes its opening to the Church of the United States, it is in a special way the American mission field and one on which Americans have a peculiar claim. America owes it to herself to keep up her historic connection with this truly American enterprise.

Ignorance and prejudice have made it appear a more difficult undertaking than it really is; but even so, it is not the first difficult task that America has undertaken and carried to a successful issue. The land is far away, the climate in parts is trying, but the harvest is ripe, waiting for the reapers, nay, begging them to come and gather it in while there is yet time. American Protestant missionaries are there in hundreds, gathering in an easy harvest, one to which they have no right, and it is theirs only because the Catholic missionaries are not numerous enough to reap the entire field.

The heart of the Crusader of old, determined as he was to wrest the holy places of Christ from the hand of the infidel, thrilled with expectation as he set foot on the Holy Land. The modern Crusader experiences similar sentiments as he nears the shores of Africa.

He has come to set free those other holy places of Christ, inhabited by millions of souls, purchased by His Precious Blood. His mind also goes back to those days when other ships came, seeking human cargo or earthly wealth, and he realizes that, in addition to the glory that will accrue to God from his mission, some return will be made to those poor wronged peoples for the wrong done to them; that the white race, which has taken from so many of them the liberty of the children of men, will restore to them in return the liberty of the children of God; that having exploited their country, and robbed them of their treasures, it will in return offer them the riches of divine grace and the priceless treasure of the Precious Blood.

Round Table Aids for Chapter One

I. GENERAL INVESTIGATION AIDS

Chapter Issue or Thesis: Africa, the last of the continents to be opened up to the exploration of the world and to the spread of the Gospel, is the mission field which has the first claim on American missionaries.

Prove this statement by enumerating six facts.

II. SPECIAL INVESTIGATION QUESTIONS

1. Who were the principal African explorers in modern times?

Reference: Encyclopedia Britannica, article on "Africa."

2. What are the most important African products?
References: GAUNT, *Alone in West Africa*. South and East African Year Book, 1924. Encyclopedia Britannica, "Africa."
3. What parts of Africa belong to the various European powers?
Reference: Encyclopedia Britannica.
4. How does the climate of Africa agree with white settlers?
References: MacDONALD, *Trade, Politics and Christianity in Africa and the East*. Encyclopedia Britannica.
5. How many miles of railroad are there in Africa?
References: South and East Africa Year Book, 1924. Encyclopedia Britannica.
6. Show how the rivers of Africa form an excellent means of communication over most of the continent.
References: Du PLESSIS, *Thrice Through the Dark Continent*. Maps in Nelson's Encyclopedia.

III. ACHIEVEMENT DISCUSSION SUGGESTIONS

1. Write an essay showing that Africa is a mission field which makes a special demand on American missionaries.
2. Outline the routes to Africa.
3. Prepare a brief article on Africa's part in the World War.
4. Write an article describing the main physical features of the African continent.

CHAPTER TWO

PEOPLES, CUSTOMS, CHARACTERISTICS

Every schoolboy knows that the original home of the negro is in Africa, but there are many who are not schoolboys who are perhaps not aware of the immense distinction of race that exists there. Of the 200,000,000 people living within the confines of the Dark Continent not all are negroes.

With regard to race, Africa may be divided into two main sections; one section to the north of the Sudan, comprising Egypt and the Barbary States, is inhabited by people of Caucasian stock, chiefly of the Hamitic and Semitic branches. The Sudan and the remainder of Africa below it is the home of the negro race and it is with these that our discussion deals.

It is also a common enough impression that the negroes are not as diversified racially as the white men, but the truth is that there are as many distinctions of race among them as there are among Caucasians. Bathurst, for example, in the British colony of Gambia, on the west coast of Africa, is quite as cosmopolitan a city as either London or New York. You will find there Jolofs and Mandingos, Yorubas and Krus, Senegalese and Hausas, all quite as distinct from one another as English and German, French and Spanish, Italian and Portuguese.

The main distinctions of race among the negro peoples are three, which, for convenience of classification, we shall call Nigritian, Negroid and Negrillo, according to the names given them by ethnologists.

The Nigritians are the true negroes. They inhabit the country in the neighborhood of the equator and form large tribes which have

given rise to formidable kingdoms. They are larger, stronger and of a darker color than other negroes. They are usually called Sudanese negroes. When the Arabs overran northern Africa between the seventh and eleventh centuries, they named this portion of the country "Bilad-as-Sudan" (Land of the Blacks) and the country has retained this name.

The Negroid peoples dwell to the south of these and are known as the Bantu, from a common word meaning "men." Their racial unity is easily seen in the unity of all their various languages and in common customs. The Sudanese speak about thirty stock languages, all deriving from the same source, while the Bantu speak over three hundred, all easily traceable to a common beginning.

The third division comprises the Negrillos. Throughout Africa, from the south to the Sudan, these people are found in small groups among the numerous Negroid and Nigritian population. They are found chiefly in the immense equatorial forests of the center of Africa, where they were known to the ancient Egyptians and to Homer and Herodotus of the Greeks. The Negrillos are the "pygmies" of Greek literature, and they are still true to the type, as they are the smallest and most primitive race of men. They are often under four feet in height and never over five. The Bushmen of South Africa are representatives of this race.

All these peoples, however, show in a greater or less degree the physical characteristics of the negro race. The most marked of these is the dark complexion, which is generally thought to be due, not to any special pigment, but to the greater abundance of coloring matter in the membrane between the inner skin and the epidermis. The most satisfactory theory explains the excessive development of this pigment in the dark races as a natural protection against the ultra-violet rays in which tropical light is so rich, and which are destructive of protoplasm.

It is not only in physical appearance that the negro gives evidence of belonging to a distinct race; his mental and spiritual endowments likewise mark him as different from others.

The negro has an intense religious feeling and, although this actually manifests itself in various forms of degraded religious practices and superstition, it gives great hope of being a most favorable soil for the seed of Christianity. The great gains of the Church in the future may be looked for among those peoples who have preserved the natural religious feeling of humanity intact, since this seems to be dying out among the more civilized peoples in the infected atmosphere of scepticism and materialism that is poisoning the modern world.

The negro is remarkable also for a general spirit of cheerfulness; he is kindhearted and hospitable to strangers; he has a fund of wit and a universal love of music. He has a pronounced taste for social life, and his evenings especially are given over to song and dance.

These are some of the traits which make the simple-minded

African a creature of charm and give us the natural explanation of the singular attraction which missionaries in Africa experience toward the chosen fields of their labors. The writer has had the pleasure of meeting missionaries to Africa from various religious orders, both of men and women, and all have been unanimous in declaring that their greatest desire has been to return to their missions.

It has been the experience of the Holy Ghost Fathers in particular that, no matter how difficult a mission may be, no matter how often the missionary may be forced to return to his native land to recuperate his forces, he is always anxious to return to end his days in his beloved Africa.

The negro race has been considered by some authorities as mentally inferior to the others, especially the white, but it is more certain that his apparent inferiority is really a cultural difference, and due in large part to natural conditions that preclude energetic effort and, at the same time, supply his wants without the necessity of stern wrestling with nature that has developed the characters of the more hardy races.

Be that as it may, negro life and society, judged by the standards of modern civilization, have not reached a high level, and this is especially true of some of the more backward peoples, such as the Negrillos. While this life has not the complexity of civilization, it has somewhat of the patriarchal simplicity and retains many of the virtues of more primitive human existence. In most places the patriarchal system exists with the family as a unit. Family ties are very strong. The family has been extended into the tribe, in which the village with a chief at its head is the unit. In many places several villages have united under the supreme headship of a king.

The people live in small huts. The Nigritian has usually a rectangular hut for a dwelling, with a roofing of palm leaves resting upon a light bamboo framework. The Bantu or Negroid people live in huts of circular shape with domed or conical roofs. The hut of the pygmy is of the simplest construction; a few branches is all he requires, for he is ready to pick up and decamp at a moment's notice.

Hunting, fishing and agriculture supply them with the necessities of life, and beyond these they have few wants. The country is exceedingly rich in fruit trees, some of these, such as the coco-palm, supplying both food and drink to the native. Bountifully supplied as he is by nature, and living in a glowing climate, he has little need for work and sees no reason why he should grind out his life in ambitious labor.

Round Table Aids for Chapter Two

I. GENERAL INVESTIGATION AIDS

Chapter Issue or Thesis: The customs and characteristics of the native African are such as to endear him to all who come in contact with him. Prove this statement by enumerating six facts.

II. SPECIAL INVESTIGATION QUESTIONS

1. Inquire into the origin and customs of the Pygmies.

References: LeROY, Les Pygmies. Encyclopedia of Religion and Ethics.

2. Find out some interesting peculiarities of the African languages.
References: WERNER, The Bantu Languages.
3. What is the tam-tam language?
Reference: KEANE, The World's Peoples, p. 77.
4. Does cannibalism still exist in Africa?
Reference: Encyclopedia of Religion and Ethics.
5. Is there any literature in Africa?
References: WERNER, The Bantu Languages. Annales Apostoliques, July, 1912.
6. Make a complete enumeration of the physical characteristics of the negro.
Reference: American Encyclopedia.

III. ACHIEVEMENT DISCUSSION SUGGESTIONS

1. Write a paper on the races of man, with special emphasis on the negro race.
2. Discuss the question of the inferiority of the negro race.
3. Discuss the effects of the advance of European civilization in Africa.
4. Is the negro, with his customs and characteristics, as well adapted to receive Christianity as other races are?
Reference: LeROY, The Religion of the Primitives.
5. Write an essay developing the theme that, inasmuch as the conversion of Africa is a competition with Mohammedanism, missionary work there is a real Crusade.
6. Discuss the adaptability of the negro character and customs to Christian life.

CHAPTER THREE

NON-CHRISTIAN RELIGIONS

The non-Christian religions of negro Africa comprise, first of all, the various native pagan religions, and, in the second place, Mohammedanism, which now claims a large number of followers.

The negro is proverbially religious; in a sense, he is more so than any other of the primitive races. Not that he has an organized system of religion such as we find, for example, in Buddhism or Brahmanism; his religion is not so much a system of belief as a vital force permeating every department of life. It would be evidently impossible to describe in detail the special religious beliefs that prevail in each section of this vast country; but there are certain ideas which are fairly universal, and these manifest the leading part that religion plays in the negro's life.

Belief in a Supreme Being is found everywhere. In the early days of African exploration some travelers reported having found tribes who did not believe in God, but these reports were hasty conjectures and have since been proved to be due to lack of knowledge, both of the language and of the customs of the people.

It is not, however, so easy to find trace of actual worship paid to this Supreme Being. But this apparently incongruous state of affairs is easily explained by the fact that the people consider the Supreme Being as good and kindly disposed and that, consequently, they feel no need of placating Him by positive religious service. In fact, He is regarded ordinarily as taking no interest in men or their affairs. We find different explanations of this indifference. Some tribes believe that God is too exalted to bother about petty human affairs; others

believe that in the beginning God used to converse with men, but being angered by them, He retired from this world and left it to the mercy of the lesser spirits. This belief may easily be a reminiscence of the tradition of the fall of man.

There is no limit in the negro mind to the number of these lesser spirits. The universe is peopled with them. Rivers, trees, mountains—everything animate and inanimate—has its indwelling spirit. A traveler tells us of sailing down the Gambia in a small steamer which was towing a lighter full of groundnuts. As they approached the reputed dwelling-place of the river spirit the lighter became unmanageable and broke loose from its convoy, scattering its precious cargo over the bosom of the river. The native crew were persuaded that the evil had befallen them because the customary dance of propitiation had been omitted, and that now, since the river devil had taken his own toll, they could proceed in peace.

The Tuaregs who, although Mohammedans, have retained many of the religious ideas of their neighbors, believe that under the Sahara there are certain spirits who take delight in playing tricks on travelers in the desert. They seize and pull down the camel's feet, causing them to sink in the soft sand. Every unexplained natural phenomenon is attributed in this manner to the activity of spirits.

Other spirits are free to move from place to place. These the fetish-man, by his magic art, can confine in any desired object, which thereupon becomes a fetish, charm, or amulet, and an object of religious veneration. It is not that the native adores this fetish, but he fancies that the spirit therein confined becomes subservient to his wishes and his helper in all undertakings. All his veneration, therefore, is for the spirit; all his attention, his prayers and sacrifices are directed toward it, and if, for any reason, he comes to believe that the spirit has left his fetish, he will throw it away as useless.

Among the negroes even human nature in itself is surrounded with mystery. To explain the various incidents of life, and in particular to solve the mystery of death, which is always considered an accident, man is generally credited with more than one soul, often with four. His bush soul dwells in some wild animal living in the bush, and if this animal is killed, the man himself will die. Another soul exists in his shadow, and has the same intimate connection with him. The untutored native is afraid of the camera because he fears it will somehow steal his shadow soul from him, and he stays in the shade at noon lest he lose it. A third, or dream soul, affords an ingenious explanation of dreams. At night it tries to escape through the mouth. If it succeeds, it seeks the company of other dream souls, and their adventures provide the material of one's dreams. For this reason a person must not be forcibly awakened, for his dream soul may not have time to return and the other souls thereby be affected until the fetish-man succeeds in locating the errant one and returning it to its proper abode.

Whatever the number of souls each tribe admits, all believe in one which performs the higher functions and has a future existence. At death this soul leaves the body, accompanied by the man's ghost, which is a shadowy representation of his individuality. If a person is killed or in some other manner dies before his appointed time, this ghost will haunt people on earth.

On normal admission into ghostland, each person preserves the same station in society that he possessed while on earth. This is insured by the proper observance of the funeral rites. At the death of a chief, some of his wives or servants were formerly put to death in order that their ghosts might accompany their master on his journey. Such is the origin of the terrible massacres that were known as "the Customs" in some of the west coast towns.

Human spirits always remain human, but after death they acquire new power, which they use for the benefit of their families and friends. Each individual has a guardian spirit, who is by some tribes considered a reincarnation of one of his ancestors; complicated ceremonies are carried out by the native medicine-men to determine which one it is, so that the child may be called by his name.

Other spirits watch over the welfare of the family, the village, the tribe. So extensive is ancestor-worship in Africa, that authorities like Msgr. LeRoy, C.S.Sp., and A. H. Keane, F.R.C.S., maintain that it may be considered as the principal form of religion in Africa.

Universal in Africa is the doctrine of Tabu, or prohibition to do or to use certain things. Every individual is forbidden, for example, to mention his own name or to partake of certain foods or drinks. The members of the Buffalo Tribe, for instance, will not kill one of these animals. Others will not touch certain things lest they be injured by the energy locked up in them. Some authorities explain the practice of Tabu by the theory of Totemism; others by that of Animism, according to their own peculiar religious hypotheses. But the practice of Tabu is universal among all primitive peoples.

This brief survey of the negro's mind in matters of religion will convince one of the truth of a remark made by a Protestant missionary concerning Africa: "There is not a mission field in the world which promises richer rewards for the labor spent upon it." Accustomed as the negro is to see in everything the influence of the spiritual world, he lends himself readily to Christian practices wherever Mohammedanism has not already gained the upper hand.

In fact, were it not for polygamy, which is practically universal, the task of Christianizing the negro would be a comparatively easy one.

Another drawback to the Christianization of Africa is the prevalence of Mohammedanism. The followers of the Prophet have made immense conquests in Africa. From the north, they have penetrated further and further south, even down to the west coast tribes, among whom they have made numerous proselytes. Similar success has attended the efforts of their merchants on the east coast.

Whatever may have been the cause of the success of Mohammedanism among the Africans in the past, whether it was the affinity in manners and customs between themselves and the Arabs, or the appeal of its easy morality, or simply the power of the sword, now is the time to act, now is the time to bring assistance. Otherwise, whole tribes will be enrolled under the banner of Mohammed. To use the words of Archbishop Le Roy, C.S.Sp., "while the people remain fetishist, they constitute a reserve for Christian civilization; as Mohammedans they are lost to it".

Round Table Aids for Chapter Three

I. GENERAL INVESTIGATION AIDS

Chapter Issue or Thesis: The native religions of Africa do not offer any opposition to the spread of Christianity. Mohammedanism is the only real obstacle. Prove this statement by enumerating six facts.

II. SPECIAL INVESTIGATION QUESTIONS

1. Is the word "fetishism" a well-chosen term?
References: Encyclopedia of Religion and Ethics. Catholic Encyclopedia.
 2. Which tribes in Africa have preserved most closely the idea of monotheism?
References: LeROY, Les Pygmées. Encyclopedia of Religion and Ethics.
 3. Are there any priests in the native religions?
Reference: LeROY, The Religion of the Primitives.
 4. What is the difference between a fetish, amulet and a talisman?
Reference: LeROY, The Religion of the Primitives, Chapter 6.
 5. What are the African's ideas of morality?
Reference: LeROY, The Religion of the Primitives, Chapter 5.
 6. What progress has Mohammedanism made in Africa?
References: The Paraclete, January and March, 1922. The Missionary Annals of the Holy Ghost Fathers, June and July, 1922.
- Additional References: KEANE, The World's Peoples. SMITH, The Religion of the Lower Races. Catholic Encyclopedia, articles on "Animism" and "Fetishism".

III. ACHIEVEMENT DISCUSSION SUGGESTIONS

1. Discuss the statement that fetishism is a fertile field for the cultivation of Christianity.
2. Write an essay on family life in Africa.
3. Draw up a paper giving the explanation of Totemism in Africa.
4. Write an article entitled "Prohibition in Africa".
Reference: MacDONALD, Trade, Politics and Christianity in Africa and the East.
5. Write a paper on the labor question in Africa.
Reference: Same as for Question 4.

CHAPTER FOUR

HISTORY OF THE MISSIONS

The history of the Church in Africa is one of sad memories; memories of the once glorious Church that boasted a Cyprian and an Augustine, a Clement and an Origen; the Church that had witnessed the beginnings of monasticism and could point to so many of its shining examples; memories, too, and more recent ones, of a flourishing Christianity planted on the west coast by the Portuguese missionaries at Elmina, Accra and Angola. The former gave way before the onslaught of Mohammedanism, the latter nearly perished because of the attack of tribes from the interior and the dearth of missionaries.

Whatever missionary activity there is on record, from the days of the Portuguese explorers, was of limited extent and not of lasting effect, so that at the beginning of the nineteenth century the light of the Gospel cast but a few glimmering rays here and there on the whole of the Dark Continent.

The country, however, that had welcomed the Child Jesus and His Mother from the persecution of Herod was not destined to remain forever in the shadow of death. In modern times the African missions were again opened up, and this time with a hope of permanent success. To our own beloved country is due the initiative. England and America had both founded colonies on the west coast of Africa to which liberated slaves might emigrate, the former at Liberia in 1822, the latter at Sierra Leone in 1787.

In 1833 Bishop England of Charleston, S. C., drew the attention of the Sacred Congregation of the Propagation of the Faith to the activity of heresy in these parts. The Council of Baltimore seconded that appeal, and, at the suggestion of Bishop Kenrick of Philadelphia, his vicar-general, Father Barron, was appointed vicar apostolic of the two Guineas and consecrated bishop. On his way to Africa, Bishop Barron stopped in France, to endeavor to enlist the aid of some society of missionaries for his immense vicariate.

At that time two young students of French extraction were preparing for the priesthood in the seminary of St. Sulpice, at Issy, near Paris. One was Frederick Le Vavasseur, born in the Isle of Bourbon of an ancient family of Normandy. The other was Eugene Tisserand, descended from an ancient governor of San Domingo.

Both students had seen the deplorable condition of the negro in their respective countries, and each, unknown to the other, cherished the same dream of becoming an instrument in his regeneration. It was the Immaculate Heart of Mary which drew them together at the foot of her shrine in the Church of our Lady of Victories in Paris, and the Holy Ghost, who ordains all things sweetly, united both in the bonds of a holy friendship and unity of purpose with him who was later to be called the Apostle of Africa, the Venerable Francis Mary Paul Libermann, C.S.Sp.

This convert Jew was born in Alsace, April 12, 1804. He at first adopted the profession of medicine, and, while still retaining his attachment to the faith of his fathers, his keen and inquiring mind began to detect the fallacies of Judaism and the beauties of Christianity. He was baptized on Christmas Eve, 1826, and entered the seminary of St. Sulpice to study for the priesthood. An attack of epilepsy delayed his ordination, but after being cured at Our Lady's shrine at Loretto, he was ordained priest in September, 1841.

Two years later Bishop Barron was in Paris. In the meantime, the Venerable Libermann had founded his Society of the Immaculate Heart of Mary for the conversion of the negro, which became amalgamated with the older Society of the Holy Ghost, and had undertaken

missions to Mauritius, Bourbon and Haiti. Just then political difficulties seemed to have closed these missions to him, and he betook himself for consolation to the feet of Mary at her shrine in Paris and told the saintly director, M. Desgenettes, of his embarrassment.

On the following day, Bishop Barron also came there to confide to Mary his immense vicariate, and to beg her for priests. It was only after ascending the altar and while celebrating mass that the thought came to M. Desgenettes to speak to Bishop Barron about Father Libermann and his new society. It was thus through the influence of the Immaculate Heart of Mary and under the leadership of a prelate from America that the first band of Holy Ghost Fathers set sail for Africa.

To this group of men was to accrue the glory of first successfully and enduringly planting the Cross in Africa. That distinction, however, was bought at no light price. Modern missionaries know how to combat the fevers and diseases that are endemic there, but in 1843 this experience had not yet been acquired, and one by one these pioneers succumbed until, in 1845, only three of the original band survived, Bishop Barron, Father Bessieux, C.S.Sp., and Brother Gregory, C.S.Sp. The bishop himself, whose health had always been of the poorest, was obliged to resign and return to the United States.

The vicariate was now confided to the Fathers of the Holy Ghost, and Father Tisserand, C.S.Sp., was appointed vicar apostolic. He perished at sea off the shores of Africa, and Msgr. Truffet, C.S.Sp., succeeded him, only to die after a few months of zealous labor.

Nothing daunted, the courageous Libermann refused to admit defeat. He immediately proposed a successor to the Sacred Congregation of the Propagation of the Faith and asked that a coadjutor be appointed with the right of succession. His request was granted, and Father Bessieux, C.S.Sp., the only survivor of the first missionary band, was appointed vicar apostolic with Father Kobes, C.S.Sp., as coadjutor.

Thus was begun the modern Catholic mission of Africa. The first mission, called the vicariate of the Two Guineas, comprised all the west coast of Africa from Senegal to the Orange River, with no limits in the interior, with the sole exception of the diocese of Angola, which was a remnant of the earlier Portuguese missions in Africa. This mission was later confided to the Holy Ghost Fathers and it has remained in their care down to the present time. The vicariate of Senegambia, comprising the French colony of Senegal and the English colony of Gambia, had been in the possession of the Holy Ghost Fathers since 1765, so that the whole of negro Africa on the west coast as far as the Orange River belonged to their original mission.

In the meanwhile, the offensive had also been undertaken on the east coast. Father Laval, C.S.Sp., had performed wonders in the island of Mauritius, and Bourbon likewise had witnessed the labors of the sons of Libermann. In the latter island their efforts were

particularly successful, especially those of Father Monn t, C.S.Sp., who later became superior general of the Congregation of the Holy Ghost and, later still, vicar apostolic of Madagascar.

The mainland, however, was still without missionaries. In 1862, the celebrated Father Horner, C.S.Sp., then laboring in Bourbon, was enabled to fulfill his long cherished desire to found a mission on the continent itself. A new vicariate was now created extending from Cape Guardafui on the north to the Portuguese mission of Mozambique, coming in touch, in the interior of the continent, with the vaguely defined boundaries of the vicariate on the west coast.

In the south, Cape Colony had been included until 1837 in the same jurisdiction with the island of Mauritius, the scene of the arduous labors of Father Laval, C.S.Sp., and other Holy Ghost Fathers. The establishment of the Orange River Prefecture in 1884 saw the heathen stronghold in Africa invaded on all sides and the succeeding years have witnessed the gradual advance of the soldiers of Christ from the coast into the interior and the division of Africa into numerous ecclesiastical jurisdictions.

The immensity of the field originally confided to the Holy Ghost Fathers, comprising practically the whole of negro Africa, was more than they could cope with alone. Other missionary societies, however, followed in their footsteps and as they were able to take over parts of this vast territory, new prefectures and vicariates were separated from the original vicariates of the Holy Ghost Fathers and confided to the new-comers.

Round Table Aids for Chapter Four

I. GENERAL INVESTIGATION AIDS

Chapter Issue or Thesis: Missionary enterprise in Africa for centuries produced but little lasting effect. The present flourishing missions owe their origin to the cooperation of an American bishop and the Holy Ghost Fathers.

Prove this statement by enumerating six facts.

II. SPECIAL INVESTIGATION QUESTIONS

1. What are the most important points in the history of the ancient African Church?

Reference: Catholic Encyclopedia.

2. Mention the most important voyages of the Portuguese explorers.

References: MCCARTHY, Columbus and His Predecessors. Catholic Encyclopedia.

3. When were the ancient Portuguese missions reopened?

Reference: Catholic Encyclopedia, article on "Cimbebasia".

4. Look up the history of the various missions mentioned in this chapter.

Reference: Catholic Encyclopedia.

5. Investigate the history of the vicariate of Senegambia.

References: The Paraclete, May, 1923. Catholic Encyclopedia.

6. Inquire further into the origin of the missions on the east coast.

Reference: Catholic Encyclopedia, article on "Zanzibar".

III. ACHIEVEMENT DISCUSSION SUGGESTIONS

1. Write an article proving that Africa is pre-eminently the American mission field.

2. Draw up a paper portraying the admirable dispositions of Divine Providence in the bringing together of those who were to be instrumental in reviving the African missions.

3. Locate on a map of Africa the various places mentioned, and determine their distances from one another.

4. Write an essay showing that the African missions have a particular share in the love and protection of the Immaculate Heart of Mary.

CHAPTER FIVE

PRESENT STATE OF THE MISSIONS

The mission field of Africa has been the scene of wondrous development during the last century. Since the establishment of the two immense vicariates of the Holy Ghost Fathers on the east and west coasts each decade has witnessed the erection of new vicariates and prefectures in these territories and today negro Africa numbers three dioceses, 56 vicariates, 29 prefectures and four missions. Of these the Holy Ghost Fathers retain two dioceses, 13 vicariates, five prefectures and two missions. Missionaries in Africa number close to 2,000. In the missions attended by the Holy Ghost Fathers there are 655 missionaries, who are aided by 561 sisters.

The vicariate of the Two Guineas opened by Bishop Barron has been subdivided into numerous jurisdictions. Of these the Holy Ghost Fathers still have care of Senegambia, French Guinea, Sierre Leone, Nigeria, Cameroon, Gaboon, Loango, Brazzaville, Portuguese Congo, Lounda, Coubango-Angola and Counene, with Ubanghi-Chari and Katanga in the center of the continent. On the east coast they administer the bishoprics of Mauritius and Bourbon; the vicariates of Zanzibar, Bagamoyo, Kilima-Ndjaro, Diego-Suarez and Majunga. In the south the prefecture of Kroonstadt, in the Orange Free State, has recently been confided to their care.

This missionary territory comprises a Catholic population of 700,000, which is ever on the increase. One of the best examples of this is the vicariate of Southern Nigeria, presided over by Bishop Shanahan. With only 22 priests he has established 916 stations and has built 916 schools which have an attendance of over 46,000 children. Last year alone the mission counted 5,000 converts admitted to baptism.

These results have been accomplished, despite the lack of priests, by the catechist system. A training school for catechists was established, where young men were given a thorough grounding in Christian Doctrine. Each one was then given charge of a school in his native village to give instructions and prepare the catechumens for baptism. The missionaries are stationed in twelve residences from which they visit the various stations, saying mass, hearing confessions, etc. Their work is facilitated by good roads and motorcycles, which enable the Fathers to visit the stations more frequently than would otherwise be possible.

On Sundays when there is no priest at the station the chief catechist presides at what the natives call a "White Mass". Certain prayers serve as introduction, then follows the singing of the Kyrie and

Gloria in Gregorian Chant, an instruction by the catechist, the singing of the Credo, Sanctus, Agnus Dei, the recitation of the rosary and the singing of a hymn. Who can say what good might be accomplished if only there were more priests?

The important work of the native seminaries, insisted on so much at present by the Holy See, has been established by the Holy Ghost Fathers from the beginning. The seminary of Senegambia dates from 1857, that of Gaboon from 1861, and the seminaries of Loango and Portuguese Congo from 1878. Seminaries are established in six other missions on the west coast, while in the east a general seminary for all the vicariates is in the course of construction at Kilima-Ndjaru under the direction of an American priest. These institutions at present number 173 preparatory, 99 junior and 14 senior seminarians.

Vocations to the religious life are likewise fostered among the natives. The Daughters of Mary, founded by Father Tisserand, C.S.Sp., in Bourbon in 1842, have houses in several missions on the east coast. Other native communities are found in Senegal, Gaboon, French Guinea and in other missions. Moreover there are 25 native priests and 40 native lay brothers at present laboring in the Holy Ghost missions.

The Spirit breatheth where He wills and His voice is willingly heard and listened to by many of His children of the African continent. If only His more favored children of Christian lands would come to the aid of their African brothers and sisters, the Dark Continent would soon bring forth the fairest fruits of Christian virtue and take her place in giving God the glory which is His due.

Round Table Aids for Chapter Five

I. GENERAL INVESTIGATION AIDS

Chapter Issue or Thesis: The two original vicariates of the Holy Ghost Fathers, comprising practically the whole of Africa, have been divided into numerous missions. By means of the catechist system especially these missions have become as flourishing as any in the world.

Prove this statement by enumerating six facts.

II. SPECIAL INVESTIGATION QUESTIONS

1. Look up particulars concerning each mission in the Catholic Encyclopedia.
2. Compare the number of conversions in the vicariate of Southern Nigeria with the statistics of the leading vicariate of India, Ceylon and Burma.

References: AUFHAUSER, Pagandom, 1925 (Paladin Series). M. A. C. W. Mission Message, August, 1924.

3. Compare the methods used by missionaries today with those used by the missionaries of former days.

Reference: The Paraclete, October, 1922.

4. How does the progress of Catholicism in Africa compare with its progress in other missionary countries?

References: AUFHAUSER, Pagandom, 1925 (Paladin Series). FRERI, Native Clergy for Mission Countries. To Defend the Cross, pp. 47, 67, 118.

5. What are the special merits of the catechist system?

Reference: The Paraclete, September and October, 1921.

III. ACHIEVEMENT DISCUSSION SUGGESTIONS

1. Write an essay showing that, judging by the number of conversions obtained in spite of the lack of priests, Africa could be converted to Christ more easily than any other continent.

2. Prepare an address showing that the missions of Africa are entitled to the support of Catholic America on account of results achieved.

3. Draw a map of Africa showing the missions mentioned above.

CHAPTER SIX

BIOGRAPHICAL SKETCHES

The Apostle of Mauritius

In inaugurating the apostolate of Africa, God had chosen a humble Jew to begin the work of founding a new congregation. In his "Instructions to Missionaries" the Venerable Libermann laid before them the manner of life they should lead, and the plans they should adopt, in order to further the conversion of the heathen.

In His goodness God also gave them in their first missionary, Father Laval, a living model of the practical application of those principles, a man whose apostolate was visibly blessed and whose beatification is now before the Sacred Congregations for consideration.

James Desirée Laval was born in France on the 18th of September, 1803. He entered the medical profession and proved eminently successful. While devoted to his work he led a life of great austerity and prayer and was held in great esteem by all.

Returning from a visit one day he was violently thrown from his horse but escaped unhurt. Like another Saint Paul, he arose, inwardly illumined by grace and filled with a desire to consecrate himself to God's service. He entered the Seminary of St. Sulpice and was ordained priest in December, 1838. For upwards of two years he fulfilled the functions of a curate in the parishes of Pinterville and Acquigny, where his memory is still held in veneration.

In 1841, learning of the foundation of the new society by his friend, the Venerable Libermann, he at once applied for admission. He was accepted and sent to the island of Mauritius off the coast of east Africa, where religion was at a low ebb, even among the whites, and where the negroes were entirely neglected. He devoted himself with great zeal to these latter, as may be seen from the words of a letter to his superior: "Here at Mauritius I do the work of a catechist, and that from nine o'clock in the morning till ten o'clock at night. At every moment of the day I am engaged solely in instructing these poor people."

For 23 years he labored, converting over 67,000 negroes, and endearing himself to the hearts of all. His death occurred on the 9th of September, 1864, on the feast of Saint Peter Claver, whom he resembled so closely. On his death-bed the thought that consoled him most was that he had spent his life working for God's poor. "Ah! how happy I am", he exclaimed, "to have worked for the poor, especially since I came to this country. They are waiting for me up there to help my entrance into heaven."

The reputation for sanctity which Father Laval enjoyed during his life increased after his death. Every year since an immense pilgrimage has been made to his tomb and numerous miracles are attributed to his intercession. His cause was introduced at Rome on June 26th, 1918, and the process of examination of miracles was terminated in December, 1923.

The Apostle of Gaboon

Among the early missionaries, Father Bessieux has likewise left a record of achievement and a reputation for sanctity which have led many to hope also for the introduction of his cause.

Jean Remi Bessieux was born in France December 24th, 1803, and ordained priest in 1829. While professor in the diocesan seminary he evinced a keen interest in the work of the Propagation of the Faith, sparing himself no pains and displaying considerable ingenuity in collecting funds for the missions. Always desirous of becoming a missionary himself, he prepared for that life by fasting, long walks across the mountains, and by endeavoring in other ways to accustom his body to fatigue. He joined the Venerable Libermann in 1842, and the following year he was one of the seven chosen to accompany Bishop Barron to the place where he was to labor for 34 years. He was appointed vicar apostolic in 1849.

On one of his journeys he arrived at a large village near the coast, where he decided to spend the night, but the chief refused to receive him. "Very well", said the holy missionary, "I will depart, but remember well—years and years will pass before God will send you another of our Fathers; you will recognize him by his habit; but when he comes he will find only three miserable huts on the site of this village of which you are now so proud."

This future missionary proved to be none other than the Most Rev. Archbishop LeRoy, the present superior general of the Congregation of the Holy Ghost. He tells us that when he passed there in 1894 he was recognized by his habit and an old man told him of the prophecy and its wonderful fulfillment. On the site of that proud village there stood now but three miserable huts, apparently merely waiting as witnesses the passing of the missionary before falling into ruins.

The universal esteem in which Bishop Bessieux was held is shown by the fact that after his death in 1876 heavy stones had to be put on his coffin to prevent the native fetish-men from stealing his remains to make fetishes out of them and thereby acquire his supernatural power.

Father Horner

Another illustrious missionary, whose name will live forever in the missionary annals of Africa, is the zealous and devoted Father Horner. It is to him that is owing the foundation of so many flourishing missions on the east coast of Africa.

Father Horner was born in Alsace in 1827, ordained in 1854, and

sent as a missionary to the island of Bourbon, now called Reunion, off the east coast of Africa. Here he was placed in charge of a parish, with the direction of a leper settlement. In a letter to his superiors he tells of the heroic means he employed to overcome his repugnance for these poor people. So devoted to them did he become that he was called the "Father of the Lepers."

In 1862 he was sent to the island of Zanzibar to open a mission there. Zanzibar was then a great slave market, and he labored so zealously to rescue the slaves that he became known as the "Liberator of the Slaves." He utilized all his resources to buy children, for whom he established an orphanage.

He was anxious, however, to found a mission on the mainland, and to that end he undertook an expedition in 1868 to Bagamoyo, which he considered suitable for the purpose. This was the beginning of the great vicariate of Eastern Africa.

He was not satisfied, however, till he had penetrated farther into the interior, where he founded another mission in 1877.

After years of strenuous activity his health finally broke down and he was obliged to return to France. He wished to go back to Africa to die, but after a few months' sojourn in France, on the 28th of April, 1880, he gave up his heroic soul to God.

Round Table Aids for Chapter Six

I. GENERAL INVESTIGATION AIDS

Chapter Issue or Thesis: The examples of sanctity in the lives of the individual missionaries are strong influences, bringing non-Christians to be kindly disposed toward the doctrines of Christianity and making them more receptive of the grace of conversion.

Prove this from the statements of missionaries whose biographies you have read.

II. SPECIAL INVESTIGATION QUESTIONS

1. What gave the first impulse to the Venerable Libermann to undertake missionary work in Africa?
2. From the biographies of missionaries which you have read does it appear that real sanctity is always evident at an early age?
3. What do you think is the strongest argument why you individually should have an interest in the missions of Africa?

III. ACHIEVEMENT DISCUSSION SUGGESTIONS

1. Write an article of 500 words on one virtue for which one of the African missionaries, whose biography you have read, was conspicuous. Make the article suitable for the reading of children.

2. Write an anecdote illustrating by an imaginary incident that a missionary must be a man of real courage.

3. Less than one-sixtieth of the population of Africa is composed of Catholics. Draw an outline map of Africa and draw a cross to cover one-sixtieth of the surface, as nearly as you can measure it, to illustrate how much of the country is outside the "shadow of the Cross."

References: AUGOUARD, Archbishop Prosper, C.S.Sp., *Life of*, in *The Paraclete*, December, 1921. BAUR, Father Stephen, C.S.Sp., *Life of*, beginning in *The Paraclete*, March, 1916. JUSTUS, Brother, and Brother Paul, *Lives of*, in the *Annales Apostoliques de Peres du Saint-Esprit*, November, 1913. LAVAL, P., C.S.Sp., *Life of*, by P. Desplaces, C.S.Sp. (in French). LIBERMANN, Venerable, C.S.Sp., *Life of*, by Rev. Prosper Goepfert, C.S.Sp. LIBERMANN, Venerable, C.S.Sp., *Life of*, by Rev. George Lee, C.S.Sp. *Lives of American missionaries in the Holy Ghost Almanac for 1923, 1924 and 1925. To Defend the Cross (Personal Service Session)*, p. 118.

CHAPTER SEVEN

MISSIONARY SISTERS

Of all those who have carried the Cross into pagan lands, there are none who deserve higher homage from the Christian heart than the sisters who consecrate their lives to the conversion of the heathen.

The first congregation of sisters to come to the aid of the Holy Ghost Fathers in their African missions was the Congregation of the Sisters of St. Joseph of Cluny, founded by the Venerable Anne Mary Javouhey.

Venerable Anne Mary Javouhey

This admirable woman, of whom Louis Philippe remarked, "What a great man she is", was born in France in the year 1779. During the troublous times of the Revolution, she was instrumental, often at the risk of her own life, in bringing priests to the bedside of the dying. After the storm had passed, she founded a congregation to allay the misery it has occasioned.

In 1817 the sisters extended their work to the foreign mission field, beginning at Bourbon. In 1819 Mother Javouhey herself undertook the establishment of a house in Goree, on the west coast of Africa. Here and in Senegal she labored for the old Holy Ghost mission for two years, teaching the catechism and taking care of the sick. She had young African natives sent to France to be educated, in the hope of thereby forming a nucleus for a native seminary. Here also, from the depths of her soul, she prayed God to send some one who would found a congregation of priests to labor for the conversion of Africa.

When the Venerable Libermann founded his society in 1841, Mother Javouhey recognized the answer to her prayer. The similarity of the purpose of the two congregations drew them together, and the union thus began by the two holy founders has been continued by their successors to the benefit of many African missions where these good sisters still continue their work. In 1919 the centenary of their arrival in Goree was celebrated with fitting pomp, and crowned by the ordination of a native priest, trained in the native seminary which Mother Javouhey had so much desired to see.

In 1908 and again in 1911 the tomb of Mother Javouhey was opened and her remains were found to be in a perfect state of preservation. May her children soon have the consolation of being able to honor and invoke her publicly.

Sister St. Charles

Another missionary sister whose memory is in benediction among African missionaries is Sister St. Charles of the Sisters of the Immaculate Conception of Castres. For 52 years this nun labored in Africa, returning but once to her native France for a period of three months, to recuperate after a severe illness.

Born in 1834, she made her profession in 1859 and was immediately sent to Gaboon. There she established a small hospital for the aged; later on she also established a leper house, and reserved to herself the treatment of the wounds and the washing of the linen of the lepers. This charitable work occupied her morning hours. In the afternoons she traversed the country, bringing aid to the afflicted. She reached the natives easily as she had learned to speak their language fluently.

Armed only with her rosary, she went where Europeans were afraid to venture. The famous explorer De Brazza tells us of his astonishment, when undertaking a hazardous expedition far inland, at meeting a nun walking along quietly between two negro children. It was Sister St. Charles. The same explorer tells us that her reputation had spread among far distant tribes, and that, wherever he went, her name was mentioned with the greatest veneration.

The good that she has done in her mission is incalculable. The negroes still speak of her as their "Mother", and the pagans are more easily won to our religion for its having produced such a soul as hers. At her death the natives were inconsolable. It speaks volumes for their gratitude to read that they had a great number of masses offered up for the repose of her soul. Such gratitude is one of the many consolations that God reserves for those who work among His most abandoned souls.

Round Table Aids for Chapter Seven

I. GENERAL INVESTIGATION AIDS

Chapter Issue or Thesis: Of all those who have carried the Cross into Africa, there are none who deserve higher homage from the Christian heart than the sisters who consecrate their lives to the conversion of the pagans there.

Prove this by citing examples of heroic virtue and self-sacrifice in the lives of missionary sisters which you have read.

II. SPECIAL INVESTIGATION QUESTIONS

1. Why did Louis Philippe call Venerable Anne Mary Javouhey a "great man"?
2. Is it natural that the sight of misery in her native land should have inspired Venerable Anne Mary Javouhey with missionary zeal?
3. If there are sisters teaching in your own school, find out if the missionaries from their congregation receive a special training for their work.
4. Do you think a call to the religious life includes all that is needed to fit one for missionary work? Get advice on this question from a religious whom you know.

III. ACHIEVEMENT DISCUSSION SUGGESTIONS

1. Write an essay entitled "The Holiness of Our Times", proving that real sanctity is to be found in the lives of the present-day missionaries.
2. Write the experiences of an imaginary day spent with one of the missionaries to Africa whose life you have read.

References: CHEVRETON, Mere M. Basile, Life of, in *Annales Apostoliques*, June, 1907. EDOURD, Mere, Life of, in *Annales Apostoliques*, January, 1918. ST. CHARLES, Soeur, Life of, by M. Briault, C.S.Sp.

CHAPTER EIGHT

LIVES LED BY NATIVE CONVERTS

Acting on the old principle that grace does not destroy nature, missionaries in Africa make it a point to let the natives see that they are not opposed to innocent customs. The people themselves, while faithful in rejecting the practices of fetishism, are ingenious in substituting for them Christian practices of their own devising.

An interesting example of this ingenuity is described by an American missionary, Father Thessing, in a recent article in "The Paraclete." On February 2nd of this year he baptized twenty-two native converts. Among them were several who owned farms, and before returning to their villages they came to him with large crosses which they had asked the carpenter to make and which they wished the priest to bless.

Father Thessing thus explains the incident: "The native pagan farmer builds on his farm a tiny hut of sticks covered with grass or palm leaves. Inside of this miniature hut he places a bottle of 'medicine,' made of water and some herb extracts. This hut is considered the spirit house where the good spirit dwells and watches over the farm, driving away all bad spirits and blessing the field for a plentiful harvest. Now this the Christian farmers replace by a cross, and it has become a sign that the owner is a Christian and seeks protection only from the Crucified. It is a grand manifestation of faith to see the new Christians going down the road carrying the big crosses and seeming very proud of it." This incident tends to prove the truth of a remark made by one of the missionaries that fetishism is the most promising soil for the cultivation and development of the Catholic Faith.

Not less worthy of notice is their attachment to the sacraments. "If you could only see how they long for baptism, those simple-minded people of the Bush," writes Father O'Donnell, C.S.Sp., adding, "I think they realize what it all means, more than do some of our merry christening parties in America and the Old World."

The same might be said of the other sacraments, for frequently they make a two-days' journey simply to go to confession. They often fast until late in the afternoon in order to receive Holy Communion. Father Conrad, of the mission of Katanga in Belgian Congo, writes that in his church there was an average of 300 communicants on Saturdays, more than 60 on other ordinary days, and on feast days, when the Christians came in from the distant mission

stations, between 1,100 and 1,200. It is not uncommon for the natives to wait all day for their turn to go to confession, especially before first Fridays. At such times the missionaries hear confessions from early morning till late at night.

Our Blessed Lady also has her rightful place in the hearts of this people. Bishop O'Gorman writes: "In almost any village, if you go there between five and seven o'clock when the people come in from the fields, you will hear the Rosary being said and see men, women and children, not droning, rather shouting (to show that they are in earnest), the *Ngi va bi ma Maria*."

In the light of this knowledge it is not surprising to hear of a young girl, observing for many years private vows of poverty, chastity and obedience, of a young married woman making a day's retreat every month, of a Christian maiden, who rather than consent to marry a polygamist to whom she had been sold, allowed herself to be tied to a tree until bitten to death by the large ants of that country. These first fruits of the Spirit give future promise of numerous vocations to the priesthood and religious life.

Round Table Aids for Chapter Eight

I. GENERAL INVESTIGATION AIDS

Chapter Issue or Thesis: Many of the religious practices of the native Africans provide a ground-work for the easier adoption of Catholic teachings on the worship of God and devotion to the symbols of Christianity.

II. SPECIAL INVESTIGATION QUESTIONS

1. How would you answer the charge that the replacing of the "medicine water" by the cross in the incident described by Father Thessing is a substitution of one superstition for another?
2. Does the eagerness of the African native convert to make use of the Catholic religious practices show that the need of an external manifestation of religion is a natural tendency in human beings?
3. Do you draw the same conclusion from the ceremonies used by various fraternal organizations in our own country?

III. ACHIEVEMENT DISCUSSION SUGGESTIONS

1. Write a paper proving the conclusions arrived at in the foregoing questions that the Catholic religion, with its ceremonies, is the form of Christianity which the native Africans should adopt most readily.
2. Get some photographs of native African converts and native Africans in the savage state and try to analyze the more enlightened features of the Christians in comparison with the features of the non-Christians. (In this matter it must be understood, of course, that the facial features are not altogether to be relied upon in gauging the character of individuals. Generally, though, there is something distinctive about the features of Christian converts.)

References: McGLINCHEY, Conversion of the Pagan World. To Defend the Cross (Foreign Mission Session), p. 68. A Little Flower from Gaboon, in *The Paraclete*, 1915, p. 94. Heroism of an African Maiden, in *The Paraclete*, 1915, p. 156. The Little Black Apostle, in *The Paraclete*, 1921, p. 324. Young Apostle Poisoned, in *The Paraclete*, 1922, p. 259.

CHAPTER NINE

PROTESTANT ACTIVITIES

Although Protestant missionary enterprise is of comparatively recent growth there is no denying that Protestantism is a factor that we have to cope with in the evangelization of Africa. The interest

awakened in 1873 by the news of Livingstone's death in Central Africa has been carefully fostered by Protestant missionary literature, which has assumed almost gigantic proportions, a thing in which we are as relatively deficient.

In 1916, Protestant missionaries in Africa were numbered at 1,641 with a native staff of 27,000. In various parts of the country they have undertaken medical missions which are making an undoubted appeal to the native, and everywhere they have at their disposal almost unlimited funds. The American contributions to Protestant missions in 1923 reached the sum of \$38,000,000 while the Catholic contributions to the Society for the Propagation of the Faith for the same year were only \$1,712,000.

When the Holy Ghost Fathers first came to Sierra Leone in 1864, their advent brought forth from the negro ministers a series of sermons on the evils and corruption of the Church of Rome. Since then they have experienced similar, if not quite so open, opposition in most of the other missions, but never so much as at present. American missionaries are there in great numbers. Bishop LeRouge, in French Guinea, complains of the entrance of the Mormons into his vicariate. In Nigeria the Protestants have 300 missionaries working, while Bishop Shanahan, C.S.Sp., has only 22.

The vicariate of Sierra Leone is at present presided over by Bishop O'Gorman, who was consecrated in the cathedral at Philadelphia in 1903. In a recent article he described the activities of Protestant missionaries in his vicariate, and in particular at Moyamba, a small town of 3,000 souls, where an American priest is now laboring.

The United Brethren in Christ, from Dayton, Ohio, are solidly established there. It can easily be seen that money is the least of their cares. At present they are putting up a huge boarding school for girls. It will be equipped with hot and cold water, electric light, elevator, swimming pool and all modern conveniences. It will cost approximately \$125,000. Bishop O'Gorman remarks that every one is criticizing the apparent waste of money, but he perceives that from an American point of view it is not all waste. "You see," he says, "how that immense American building hypnotized me and led me on to descant on American missions. We may as well get it into our heads that it will have the same effect on the natives. The U. B. C. know this and are not stupid, as some of us might be tempted to think."

Through all his vicariate, the Bishop continues, Protestant missions are springing up like mushrooms. The pity of it is that there is not one village where the chief would not prefer to have our missionaries, or at least a catechist, but the difficulty is that the mission has not the \$250 necessary to support him, while the Protestants offer the same amount to a chief for the privilege of starting a school.

Thus our missions are hindered by lack of money while a more

than ample supply enables our adversaries to gather in harvests that of right belong to us.

Round Table Aids for Chapter Nine

I. GENERAL INVESTIGATION AIDS

Chapter Issue or Thesis: Protestant missions in Africa, manned by zealous and devoted workers and supported by the generous contributions of their mission societies, constitute a serious hindrance to the advance of Christianity in Africa.

II. SPECIAL INVESTIGATION QUESTIONS

1. Inquire into the beginnings of missionary work among Protestants.
Reference: Encyclopedia Britannica.
2. Investigate the history and accomplishments of the Students' Volunteer Movement.
Reference: Encyclopedia Britannica.
3. How have Protestant women aided the cause of foreign missions?
Reference: Year Book of the Churches.
4. What methods do Protestant missionaries adopt in the African missions?
References: Missionary Annals, February, March and April, 1924.

III. ACHIEVEMENT DISCUSSION SUGGESTIONS

1. Write an essay showing in what ways Catholic missionary societies could profitably imitate the Protestant societies.
2. Draw up a paper to be read at a meeting of Catholic women, discussing the methods they should adopt to assist the African missions.
3. Prepare an article pointing out the urgent necessity for aiding the African missions at the present moment on account of the advances being made by Protestant missionaries.
4. Show how Protestants surpass Catholics in the publication of missionary literature and propose a remedy for this situation.

CHAPTER TEN

AFRICA CALLS

The needs of the missions in the African field, as elsewhere, are many and great, and they can only be met by the whole-hearted and intelligent cooperation of the Catholic people throughout the world.

Prayer is indeed the most essential thing for without it no lasting supernatural work can be accomplished; universal prayer that rises from all Catholic hearts in fervent supplication that God may uphold the laborers in His harvest fields and reward their labors with an abundant harvest; prayer for the success of those who are now laboring; but especially prayer for more missionary vocations for Africa.

The great need of the African missions at present is more workers. Priests are necessary to take the place of those who fell in the World War, or who have been compelled by the political situation to leave

their missions. Priests are especially needed to develop the immense mission field that is only awaiting their coming. The laborers, also, are entirely too few, and the harvest is entirely too great for those who are at present trying to reap for the granaries of God.

More young men are also needed to devote their lives as lay brothers to the African missions. Lay brothers have rendered untold service by teaching in the schools, instructing the natives in carpentry, masonry and the trades. These are but some of the ways in which these men contribute to the formation of a Christian civilization.

In the case of the sisters, their numbers are also entirely inadequate. Within the last few years a new order, the Missionary Sisters of the Holy Ghost, founded by the Most Reverend Archbishop LeRoy, C.S.Sp., has sprung up in France to render assistance to the missions of the Holy Ghost Fathers. Another missionary order, the Sisters of the Holy Rosary, that has recently taken form in Ireland, and from which much good is expected for the missions, is due to the inspiration of Bishop Shanahan, C.S.Sp., of Southern Nigeria. It is to be hoped that our own country will not be backward in supplying devoted sisters for this much needed work.

The great Saint Teresa once said: "Teresa can do nothing; God and Teresa can do a great many things; God, Teresa and a few ducats can do everything." The same thing can be said about the missionaries in Africa. Associations have been formed with the approval of the Holy See to assist the missions by supplying the necessary money. The Society for the Propagation of the Faith assists missionaries in every quarter of the globe. The Association of the Holy Childhood, with the assistance of the pennies of the children of the world, has ransomed and sent to heaven upwards of 25,000,000 children in India, China, Japan and Africa. The Society of St. Peter Claver devotes all its attention to the missions in Africa. These associations should receive the whole-hearted support of every Catholic and, particularly, of every Unit of the Crusade.

Another requisite for the success of the African missions is a more thorough and general missionary education with regard to their possibilities and needs. Protestant missions surpass the Catholic, not only in the number of persons employed and in the abundance of resources, but likewise in the prodigious amount of literature they disseminate on their missionary endeavors. It is to this, doubtless, that their success in the rest is due. The Catholic Students' Mission Crusade is undertaking a most praiseworthy work in this regard in instituting a course of mission education for its Units.

From all parts of Africa our missionaries tell us of the wonderful opportunities that exist there for the spread of the Gospel. They tell us of chiefs coming to beg for a priest to teach Christianity to their tribes, of catechumens walking hundreds of miles to receive Baptism, of Christians traveling for days to go to confession and fasting till late in the day to receive Holy Communion. It reminds one of the words

of the prophet of old: "The children sought bread, and there was none to break it unto them."

Africa is at present the one great land of missionary opportunity. It is the land above all others that is at present whitening for the harvest. But the necessary reapers are lacking. The seed has long been sown in tears, and now the sheaves may be gathered in joy. The missionary no longer has to go painfully seeking his converts with the prospect of unwilling hearers of his word. The converts flock to him unsought and it is only his voice that becomes weary with teaching and his arm with ministering the sacraments, while his soul rejoices at the abundance of the harvest where he has not sown.

The mission field of Africa is one that ought to appeal to every Catholic American. It is a real American mission because it owed its beginning to American zeal and enterprise. The prospects of those who desire to labor there are such as ought to draw the hearts of the youth of our country. As Father O'Donnell, C.S.Sp., an American missionary, writes: "You will find plenty of work awaiting you, but also plenty of consolation." "It is a great life," he adds, "never really a dull moment."

Africa is the only land of romance left to the adventurous spirits of the world. It is a land such as was our own some century or more back, the land of the pioneer, the adventurer and the spirit of romance. But it is something more. It is a land of dark and wild beauty all its own; a land of trackless spaces crossed only by the spoor of the lion and the elephant and the silent tread of the native; a land of deep and solemn forests; a land of glorious rivers and still more glorious mountains. It is a land of plenty and a land of magnificence, where everything shares the glory of the sun and the strength of its own vastness:

"Yours is the wild and lovely land
Untouched by human blight;
Yours is the wilderness' last stand,
Beauty's last desperate fight."

It is no wonder that Africa grips to herself so strongly those who have once trodden her shores. It grips those who have gone there merely in search of fortune or adventure as it grips the missionary who goes there to amass treasure for Heaven. To quote but one: "I found what I had never expected, a land of immense possibilities, a lovely land, an entrancingly lovely land in places . . . and I apologize if I have ever written or thought of it in any other way . . . I have seen a land, a very goodly land, a land flowing with milk and honey, and yet, I think, a land that has been grievously misjudged. . . . But all this is changing. Africa holds. The man who has once known Africa longs for her. In the sordid city streets he remembers the might and loneliness of her forests, by the rippling brook he remembers the wide rivers rushing tumultuously to the sea. In the night, when the rain is on the roof, splashing drear-

ily, he remembers the gorgeous tropical nights, the sky of velvet far away, the stars like points of gold. . . . Even the languor and the heat he longs for, the white foam of the surf on the yellow sand of the beaches. . . . All other places are tame."

Yes, Africa holds. It holds alike the merchant, the traveler and the missionary, but it holds the missionary most of all. As one of our own missionaries expresses it: "They feel the call of Africa. as every one feels it who has once labored there; but the missionary has also heard the voice of God; he knows what it means to have 'had his hand to the plough,' and if he 'looks back,' it is only back to Africa."

Round Table Aids for Chapter Ten

I. GENERAL INVESTIGATION AIDS

Chapter Issue or Thesis: African missions are laboring under the handicap of an insufficient number of missionaries and a lack of material resources. With the removal of this handicap Africa would soon become Catholic.

(In proving this thesis recall especially the fact that, in Africa, the missionary can see the results of his labors, an advantage which attaches the missionary more strongly to the country. Recall, too, that the country has a charm of its own which binds fast to itself all who have ever been there.)

II. SPECIAL INVESTIGATION QUESTIONS

1. Compare the number of priests laboring in Africa with the number of those laboring in the United States, Canada, etc.

References: Catholic Encyclopedia. To Defend the Cross (Personal Service Session), pp. 118 and 120.

2. What was the origin of the Missionary Sisters of the Holy Ghost?

Reference: The Paraclete, issues of 1922, p. 353.

3. What is the present status of the Missionary Sisters of the Holy Rosary?

Reference: Missionary Annals, 1924.

4. Investigate the history of the Society for the Propagation of the Faith.

Reference: Catholic Encyclopedia.

5. What was the origin of the Association of the Holy Childhood?

Reference: STADELMAN, History of the Association of the Holy Childhood.

6. Give an account of the Sodality of St. Peter Claver for the African Missions and the Redemption of Slaves.

References: Booklets published by the Sodality (American offices, Fullerton Bldg., St. Louis, Mo.).

III. ACHIEVEMENT DISCUSSION SUGGESTIONS

1. Write an essay showing that young men desirous of becoming missionary priests should consider the appeal of the African missions.

2. Prepare an address to be given to sodalists designed to interest them in the African missions.

3. Write an article showing in how many ways a lay brother can be of assistance in the African missions.

4. Write an essay on the advantages of inoculating the missionary spirit in the youngest children and on the good work done by the Association of the Holy Childhood in this regard.

5. Prepare an article showing how your Crusade Unit could help the African missions.

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